

THE

ל'פמ"ז

SHEKEL



*Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.*



Volume XXIII, No. 5

September-October 1990



OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

5150 W. Copans Road Suite 1193

Margate, Florida 33063

Tel. 305-974-2336



MOE WEINSCHEL, *President*
EDWARD JANIS, *Vice-President*
JULIUS TUROFF, *Secretary*
SYLVIA HAFFNER MAGNUS, *Treasurer*

THE BOARD OF DIRECTORS

Edward Janis
Sylvia H. Magnus

William Rosenblum
Donna Sims

Nathan Sobel
J.J. Van Grover

Mel Wacks
Moe Weinschel

Stanley Yulish, *Chairman of the Board*
Michael Druck, *Membership Chairman*

STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members.

THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC. / An Educational Informational Non-Profit Organization: Published six times a year. Membership: Annual \$15; Life \$200; Junior \$5; Foreign \$20. Send all remittances; undelivered magazines, change of address and zip code with old address label to A.I.N.A., 5150 W. Copans Road, Margate, Florida 33063.

Editor

EDWARD SCHUMAN

13245 CORONADO DRIVE
NORTH MIAMI, FL 33181

TABLE OF CONTENTS

President's Message.....	2
David David of Montreal	
By Warren Baker and	
Jeffrey Hoare.....	3
Anecdotes on Israel Currency	
By Shmuel Aviezer.....	8
Jerusalem from 1948 to 1990	
By Mitchell G. Bard.....	13
Sarah Bernhardt	
By Peter S. Horvitz.....	16
Palestine Charity Receipts	
By Edward Schuman.....	19
The Damascus Blood Libel	
By A. Addleson.....	22
The Aleph Beth Page	
By Edward Janis.....	26
A Charm Bracelet History of	
Ancient Jewish Money	
By Peter S. Horvitz.....	27
Chronology of the Palestine	
Currency Board	
By Jack H. Fisher.....	30
Rabbi Levi and the Israel	
Space Program	
By Herb Geduld.....	33
A Glimmer of Glory	
By Mike Rogoff.....	37
Map of Israel on 10 Agora Coin???	40

**PHOTOGRAPHY BY
HENRY KRAMARZ**



THE PRESIDENT'S MESSAGE

by MOE WEINSCHEL

Dear Member,

This issue pays tribute to the Israel Coin Club of Los Angeles, (ICCLA) which is celebrating its 25th Anniversary. I was very pleased to attend their Anniversary Dinner meeting in Woodland Hills, CA and see so many familiar faces and to make new friends. Ben Abelson performed admirably as MC and made it a memorable event. This remarkable club is the oldest Israel coin club in the U.S., it actually predates AINA, and has been a strong AINA supporter from our inception. Ben & Claire Abelson originated our Educational Slide Programs and their quality has yet to be equalled.

The Morris Bram Memorial medal is shipped now. Paid up members will each receive a bronze medal. The silver and gold medals are available specially priced to members at \$29.50 and \$450.00, first come first served.

We will be attending the ANA Convention Aug. 22 to Aug. 26, 1990 in Seattle. We will represent IGCAMC and there will be a special event for the announcing of the balloting results for "The Most Beautiful Coin of Israel", and a drawing for the prize winners among those who sent in more than 1100 ballots.

We will be pleased to greet our members (and prospective members) who visit table #1411. Mention this message, and you will receive a numismatic gift.

Our Fall Convention is set for Sept. 5, 6, 7, & 8, 1990. We will have our usual full convention set set up with exhibits, three big auctions, meetings. See the back of "The Shekel" for more details.

Shalom!

David David of Montreal

David David (1764-1824), son of Lazarus David of Montreal, was a partner in the Montreal fur trade, one of the earliest directors of the Bank of Montreal and a major creditor of the North West Company. He has the distinction of being the first Jew to be born in Canada.

His family was among the first of prominent Sephardic Jews to settle in Canada after the British conquest of 1763. Lazarus David, his father, was born in Swansea, Wales in 1734 and came to British North America in 1758 at age 24 with the army of General Amherst. Five years later he established his family permanently in Montreal where he acquired extensive real estate holdings. On his death in 1776, he was survived by his three sons, David, Samuel, and Moses, as well as two daughters Abigail (m. Andrew Hays) and Francis (m. Myers Michaels). The following year the first synagogue in Canada, SHEARITH ISRAEL ("Remnant of Israel"), was erected on land then owned by David David.

At age twenty David David was a signer, along with leading Montreal merchants, of a petition for the repeal of the Quebec Act and for the establishment of an elective assembly. Later, in 1788, he is recorded, along with several important Montreal fur traders, as one of eight creditors of the innkeeper Edward Allen. Others included Richard Dobie and the North West Company supply houses of Todd, McGill & Company and McTavish, Frobisher & Company. At his store house on Notre Dame Street he dealt in general goods as well as furs, and in 1789 he was one of five

purchasers of peltries that had been seized by the court for non-payment of freight charges; Alexander Henry the Elder and John McGill were among the others. By this time he was part of the elite group of business leaders who were to control the fur trade in North America for the next thirty years. That same year he was importing wheat from Vermont state and may subsequently have been involved in the brewing industry around 1797.

The Nor'westers were a closely-knit group, tied together not only economically but socially as well. Therefore it was not surprising for David David to be among the petitioners for the erection of the second Christ Church in Montreal, and later, in 1814, to subscribe funds for its completion. This would have been a gesture of respect towards his fur trade friends Joseph Frobisher, James McGill, Samuel Gerrard, Alexander Henry and Daniel Sutherland who were members of the congregation. Such were the close ties of members of the North West Company and the Beaver Club. From 1793 to 1795 David was in partnership with his brother-in-law Myers Michaels of the Michilimachinac Company, and it is possible that David wintered at Michilimackinac in 1807 at which time he may have become eligible for membership in the illustrious Beaver Club of Montreal. His younger brother, Moses, was involved in the fur trade at Detroit by 1800; there was likely some liaison with him as well.

The War of 1812 had many implications for the fur trade. In

the North West, John Jacob Astor's plans for a fur-trading establishment on the Columbia River (Astoria) were defeated and, in early 1811, he had become a partner in the South West Fur Company together with the Montreal firms which comprised the Michilimakinac Company. The threat of war alarmed Astor as there was an embargo on goods from Europe into the United States. The supply of goods at Mackinac (Michilimakinac) was inadequate and it appears that Astor, through his Canadian agent Toussaint Pothier at near-by St. Joseph's, conveyed word of the American declaration of war to the British posts in Canada and Michilimakinac was captured in a surprise attack. The supply of trade goods from Europe was thus preserved and the natives were kept at peace. Many of the North West Company partners volunteered for service in the war including David David who was raised to Captain on the 20th of April, 1812 and was at the battle of Chateauguay under de Salaberry. In 1821 he was promoted to Major in the Montreal City Militia.

David David was a commissioner of the Company of Proprietors of the Lachine Canal. The War of 1812 made it apparent to Canadians that canals were required for both military and commercial purposes. The Erie Canal route to Lake Ontario had been given legislative approval by the State of New York in April, 1917. The Montreal merchants had long petitioned government for the construction of a canal from Lachine to Montreal in order to facilitate trade with Upper Canada and maintain the fur trade through the St. Lawrence water

system to the Great Lakes. Both the Erie and Lachine Canals were completed by 1825, the latter too late for Montreal to maintain its advantage as the Erie Canal became the waterway of importance for Upper Canada and the United States.

The founding of the Bank of Montreal in 1817 coincided with the start of a difficult period for the North West Company. In 1811 Lord Selkirk had acquired financial control of the Hudson's Bay Company and his provocative establishment of the Red River Colony across the main supply route of the NWC led to disputes between the companies amounting to open warfare and the famous Massacre of Seven Oaks in 1816. The resulting litigation was costly and was one of the reasons for the amalgamation of the two companies in 1821. David David was the largest individual creditor of McTavish, McGillivrays & Company, the main shareholder and a supply house of the North West Company. By 1825 the firm of McTavish, McGillivrays was bankrupt. A descendent of David's, R. Sullivan David, claimed that the resulting collapse was due to David's withdrawal of his loans which precipitated the downfall of the then 'North West Company,' the opponents of the Hudson's Bay Company." David early on had become connected with the Bank of Montreal, having been elected a Director on the 27th of February, 1818, a post which he held till five months before his death on November 30th, 1824. His replacement as Director was John Molson Jr., a co-founder of Molson's Bank.

The "Committee of Trade", which was the precursor of the Montreal



The Beaver Club Medal 1807

Engraved gold medal, named to David David.

Obv. a beaver gnawing at a tree from which a branch holds a scroll inscribed: **INDUSTRY & PERSEVERANCE**: Around the rim the legend; **BEAVER CLUB INSTITUTED MONTREAL 1785**. Rev, four voyageurs in a North Canoe approaching rapids, rocks in the foreground: **DAVID DAVID/Fortitude in Distress 1807**. AV 40.5mm, 15.83gm: integral suspension loop, and separate gilt suspension rings, with modern blue ribbon.

NORTH WEST COMPANY TOKEN

Used among fur traders throughout western Canada, Oregon and Washington. The token was good for one beaver.



All but one known specimen is holed.

Board of Trade, was founded on April 11, 1822 and it is not surprising that David was a charter member of that group. Although his influence in the financial community was great, he was also well known for his philanthropic activities, one of which was the newly-founded Montreal General Hospital of which he was an early Governor.

David's election to the Beaver Club occurred in 1817, and it was none other than the great explorer Sir Alexander MacKenzie who proposed him for membership. The rules adopted by the Beaver Club in February of 1807 are, in summary, as follows:

1. No more than forty members and eight honorary members, increased in 1815 to fifty members plus ten and, in 1817, to fifty-five plus ten honorary members.
2. No new members except by unanimous balloted vote of all those present and by prior nomination.
3. Members may invite guests on the condition of timely notice to the "provider" (caterer).
4. Members may drink as they please after the round of club toasts provided for in article nine.
5. No member may have a party at his private house on club days, nor accept invitations, and must attend if in town and not indisposed.
6. Members must wear their medal, with a riband of sky blue, on club days or forfeit one dollar. On occasion the riband was black in memory of a deceased member.

7. Meetings to commence the first week of December and continue once a fortnight to the second week in April.

8. Fines for a breach of regulations included, by 1815, the forfeiture of six bottles of Madeira for neglecting to put down the names of guests before dinner.

9. The toasts were, in order:

The Mother of All Saints
The King

The Fur Trade in all its branches
Voyageur's Wives and Children
Absent Members

The revels of the Beaver Club have been depicted by a young officer named Landmann who was a guest of the Club in 1979. The account from Landmann's book, *Adventures and Recollections* ... published fifty-five years after his dinner at the Club, is probably exaggerated but nonetheless merits repetition:

"In those days we dined at four o'clock, and after taking a satisfactory quantity of wine, perhaps a bottle each, the married men, viz., Sir John Johnson, McTavish, Frobisher, Major O'Brien, Judge Ogden, Tom Walker (the last three being guests) and some others, retired, leaving about a dozen to drink to their health. We now began in right earnest and true Highland style, and by four o'clock in the morning the whole of us had arrived at such a degree of perfection that we could all give the war-whoop as well as Mackenzie and McGillivray, we could all sing admirably,

we could all drink like fishes, and we all thought we could dance on the table without disturbing a single decanter, glass or plate by which it was profusely covered, but on making the experiment we discovered that it was a complete delusion, and ultimately, we broke all the plates, glasses, bottles, &c., and the table also, and worse than all, the heads and hands of the party received many severe contusions, cuts and scratches ..."

"I was afterwards informed that one hundred and twenty bottles of wine had been consumed at our convivial meeting, but I should think a great deal had been spilt and wasted."

The truth is somewhat more respectable. The average dinner at the Club shows the alcoholic consumption to average slightly more than a bottle of madeira or port, as well as half bottle of porter per individual. An exception was the dinner held on February 18, 1809 wherein twenty-four members and guests assembled to consume twenty-four bottles of madeira, fourteen bottles of port, ten bottles of porter, and sixteen quarts of ale.

Bibulous tales aside, the Beaver Club of Montreal had as its purpose from its first founding in 1785 the "promotion of Conviviality" and the easing of the "re-entry into Society" of the winterers returning from the great Canadian North West "le pays d'en haut". The Beaver Club will be most remembered for bringing together "the Lords of the Forests and Streams" the pioneers of trade,

exploration, and banking in British North America.



DAVID DAVID

David David

This article appeared in the Jeffrey Hoare Auction catalog No. 16 - June 1990 and is reprinted with his kind permission. The research material was prepared by Warren Baker.

Anecdotes on Israeli Currency

by Shmuel Aviezer

S. Aviezer, Assistant Director, Currency Department of the Bank of Israel, has until recently been directly responsible for more than twenty years of managing the issue of banknotes and coins of Israel.

Now, he is compiling a comprehensive document on the annals of the Israeli Currency since the establishment of the State of Israel.

Sheqel or Sheqalim?

One evening, in the summer of 1979, the telephone rang at my home. At the other end was Mr. A. Huijsman, manager of the Enschede banknote printing plant in Holland, his voice trembling.

"It looks like we have committed a grave blunder in printing your banknotes. A woman-worker at the printing section, who claims to know a little Hebrew, discovered that on some banknotes the word "Sheqalim" was printed, while on one banknote the word "Sheqel" was printed. The placing of the word too, is before the denomination and not after it".

Here, I must remind the reader that that period was the time when the Sheqel banknotes were being prepared in Holland in strict secrecy.

All the preparatory work was done at the printing house with my guidance and every step was approved before proceeding further.

Therefore, it was quite inconceivable that any mistake of such magnitude could occur. Yet, I was stunned. My fear was that somehow what we have been doing confiden-

tially for nearly two years could leak out.

"Is she an Israeli?" I asked.

"She has been in Israel, many years ago".

"First of all," I tried to calm my interlocutor. "There is no mistake. One banknote, the one sheqel note, should have the word "sheqel" before the denomination as I approved it. As long as you are printing what I ratified, you can rest assure that it is O.K.

I am not really concerned about the knowledge of Hebrew of your employee (which proves to be inadequate!). The problem is how could you ensure that she would not divulge the essence of what you are doing for us".

"This, you don't have to worry about", he now tried to calm me. "Every worker is committed to abide by our regulations not to say a word of what is being done at the works, and this is being strictly adhered to."

"So, you may continue printing without any hesitations", I concluded.

That was one of the episodes I had experienced in the critical period of 1978-1980 when the highly confidential operation of preparing the sheqel currency, which was destined later to replace the pound currency, was in progress.

One of the many steps undertaken to ensure the tight secrecy of the operation was to give a code name to every banknote.

These codes were derived from the substance of the action, yet not

clear enough to those who were not involved in the preparation.

Thus, the letters SR were first chosen. The significance "S" stands for "special" and the "R" for reprint. For those who know better, the letter s stands for "Sheqel". Now, another letter was added to indicate the denomination, not in digits, as this might reveal the trend, but with the first name of the personality appearing on the note. Accordingly, the following terms were coined:

SRM — Special (Sheqel)

reprint Montifiorie (relating to the 10, turning IS1.-)

SRW — Weisman (IL 50 becoming IS5.-)

SRD* — David Ben Gurion (IL500 turning IS50.-)

*The letter chosen should systematically have been "B", but this letter had previously been used for the 3rd series note, portraying Bialik.

Why does Einstein appear on the IL5. — Banknote of the 3rd Series, Dated 1968?

It is related that after the first President of Israel, Dr. Chaim Weizman, died in 1952, Mr. David Ben-Gurion, then Prime Minister of Israel proposed to Dr. Albert Einstein, who lived in the United States, to serve as second President of Israel. Ben-Gurion's idea was to combine the Jewish Genius with the newly resurrected statehood. But apparently Dr. Einstein was more concerned with his scientific pre-occupations than with crowning his life with a ceremonial, though very respectful, incumbency.

Eventually, though Dr. Einstein declined the offer, this mere grace-

ful gesture won him the privilege to appear on the I.L. 5.-banknote of the 3rd series of Israel Banknotes which was put into circulation on 13 January, 1972, 17 years after his death in 1955.

A Yemenite on an Israeli Banknote?

Mr. David Ben-Gurion, Prime Minister of Israel in the first years of the state, was known to have been very fond of the immigrants from Yemen. He is quoted to have said that his dream was to see a Yemenite Chief of Staff, an apex of the integration among the so-many communities that form the population of the immigrant-inhabitants of the new state.

In a meeting in February 1958 between Mr. D. Ben-Gurion and the Governor of the Bank of Israel, Mr. D. Horowitz, the Prime Minister demanded that the effigy of the industrial worker, who was to adorn the I.L. 5. — second series banknote, then in the preparatory stage, be modified to portray a Yemenite worker.

Accordingly the designer drew some sketches, which were shown to the Minister of Finance, Mr. Levi Eshkol. The minister was briefed on the impracticability of depicting a Yemenite effigy, with side-locks and beard, that could impersonate the vigour and strength of an industrial worker.

It was agreed to prepare a modified drawing of the worker that gives the right impression as originally conceived and present it to the Prime Minister, reviewing at the same time the limitations in carrying out his demand.

Mr. Ben-Gurion, upon hearing the



Original concept of the worker and not accepted

I.L. 5 - 2nd series



Yemenite effigy drawn by the artist and not accepted

Final accepted rendition of the industrial worker



arguments against his request, finally approved on 1st April 1958, the effigy that ultimately appeared on the I.L. 5. — second series banknote.

A Ten-Censer Hannukia Lamp?

The tradition goes that, the Hannukia, Festival of Lights, is celebrated during eight days, generally in December. Starting with lighting one candle on the first night of the Festival, custom is to light one candle more every night until the eighth day, when eight candles are lit. This is always performed on a Hannukia (Hannuka Lamp) which every community in the Diaspora has it so designed to illustrate the influence of the culture and artistry it lived within.

The censers were usually filled with oil through which cotton cords were immersed. These cords were lighted with a wax candle, which was placed in a ninth side-censer for ready use. This candle, or its substitute, is called the "Shamash" — the auxiliary candle.

Most Hannukia's have the Shamash located separately from the other eight censers (or candlesticks in more modern Hannukia's that use candles instead of oil-nurtured cords). But in the Hannukia from North Africa, a copper and bronze specimen of the 18th Century depicted on the Hannuka coin issued by the Bank of Israel in Hannuka 1963-5724, there are ten(1) censers in one row!

It is not that the original Hannukia has really 10 censers; it is only that the final design as prepared by the Shamir Brothers contained such 10 censers instead of

nine through an oversight. No one cared to count the censers in the Hannukia as drawn by the artists, especially as the Shamash was unusually placed in the same row as the other censers.

The coin was thus minted and issued, with this error. This was discovered only after it was distributed to collectors. It remains up to this day as a vivid witness of human error, though not necessarily to the delight of the collectors as the whole issue was produced with this error!

Sign for the blind on the IS 100 Jabotinsky Banknote

The original sign appearing on the basic design of the IS100 Jabotinsky banknote, which was put into circulation on 11.12.80, was similar to a pyramid (see drawing 1). The denomination as first conceived was I.L.1000, later changed to IS100, for issue after the currency reform of February, 1980.

This sign was already engraved on the first proof of the note when it transpired that this pyramid-like-structure might be confused with the symbol of Lebanon.

It was not possible to consult with members of the Committee for Planning Banknotes or with the graphic artists involved in the design of the note during that period when the secret Sheqel operation was in full preparation, and this specific note bore the inscription "Sheqel" without the prior knowledge of those working on it. Therefore, in cooperation with the printers, it was devised that some of the parallel lines be variably lengthened to form the ultimate

sign that appeared on the printed banknote (see drawing 2)!

When the final proof was brought before the Committee after the sheqel was introduced in February 1980, a member graphic-artist pointed out that the emerging shape of the sign of the blind unwittingly depicts the inner space of the Star of David (see drawing 3)!

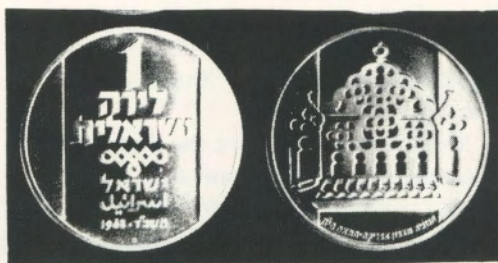
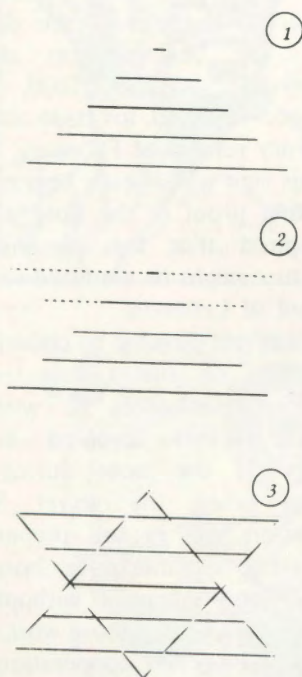
How Many Sides on the New NIS 5.- Coin & Why?

In order to bestow a unique shape on the recently-issued NIS 5.-coin, it was decided by the Bank of Israel, after consultation with the Advisory Public Committee for Planning Banknotes and Coins, and

in response to a public opinion poll previously surveyed, that it should, among other specifications, be many-sided. Although producing such a coin entails some technical co-ordination, it was thought that a coin of high value, equalling \$2.50 at the time of its issue, merits a special treatment that makes it clearly discernible among all the other coins in circulation.

The number of sides fixed was 12. This number was found to be the most suitable because, while it differentiates it from other coins, it still gives it the easy-to-handle nearly-round shape.

Number 12 is also symbolic: it primarily signifies the 12 tribes of Israel!



Reverse (left): On central incuse panel, "1 Israel Pound", in Hebrew. Beneath a decorative design, "Israel," in Hebrew and Arabic, 5724 in Hebrew characters and "1963." **Obverse (right):** On central incuse panel, a Chanuka lamp with sides projecting on two lateral raised panels. Below, in Hebrew, "Chanukia from North Africa, 18th century."

Jerusalem From 1948 to 1990

NEAR EAST REPORT —MITCHELL G. BARD

On May 14, 1948, the Arab states attacked the newly established State of Israel. Even before the invasion, the Arabs had blockaded Jerusalem and, within two weeks of Israel's declaration of independence, succeeded in driving the Jews out of the Old City.

Ben-Gurion remained hopeful of recapturing the city, but discovered that the international community's principal concern during the war was the protection of Christian holy places. In contrast to the Jordanians who indiscriminately shelled Jerusalem and other areas, the Jews fought with a sensitivity to their historic surroundings. For example, this is the way the *London Times* (July 19, 1948) described the Israelis' behavior in the place where Jesus began his public ministry: "Nazareth was undamaged during the short battle which was fought for its possession on Friday, and now its holy places are protected by hundreds of placards printed in Hebrew warning Israelite soldiers of their sanctity and forbidding entrance. Sentries stand at all the larger places of worship and retreat."

When the war ended, East Jerusalem and most of the other holy shrines were in the hands of the Jordanians. Ben-Gurion was unbowed. On December 5, 1949, he said: "[Jerusalem] is an integral part of Israeli history, in her faith and in the depths of her soul. Jerusalem is the 'heart of hearts' of Israel. . . . A nation which over 2,500 years has always maintained the pledge vowed by the banished people on the rivers of Babylon, not to forget Jerusalem — this nation will never sanction its separation," he said. "Israelis are ready to sacrifice themselves for Jerusalem no less than the English for London, the Russians for Moscow, and the Americans for Washington."



Silver dinar of Jordan, 1969, shows JERUSALEM on the reverse. The coin measures 55 millimeters, weighs 40 grams.

That same month, Israel formally made Jerusalem the state capital. On April 24, 1950, King Abdullah of Jordan annexed the area Jordan held. In June, six members of the Arab league resolved that Jordan must treat "Arab Palestine as 'trust property' until Palestine was finally 'liberated.'"

Up until 1952, the General Assembly continued to call for the internationalization of Jerusalem. In 1950, however, the Soviet Union withdrew its support for the idea and the prospect of forcing compliance disappeared. The UN then lost interest in Jerusalem until Israel recaptured the Old City in 1967.

Meanwhile, Israel went about the business of building a nation. The first Knesset was sworn in during February 1949, and the Israeli Parliament has met continuously in Jerusalem since December of that year. By 1951, all but two government ministries moved to the capital. And, from 1956 onward, all new diplomatic missions, with the exception of West Germany, were established in Jerusalem. By 1972, 23 of 47 diplomatic missions in Israel were in the capital. Today, only two remain — Costa Rica and El Salvador.

The United States' unwillingness to locate its embassy in Jerusalem is a particularly disturbing anomaly. As Sara Auerick has written in the AIPAC monograph *U.S. Policy Toward Jerusalem*: "In no other country does the United States maintain an embassy outside the administrative capital. Even in the rare case where the United States does not recognize a claim to sovereignty, the embassy is still located in the capital. Thus, the United States does not recognize the communist German Democratic Republic's claim to East Berlin,

JERUSALEM'S POPULATION

Year	Jews	Moslems	Christians
1844	7,120	5,000	3,390
1876	12,000	7,560	5,470
1896	28,112	8,560	8,748
1922	33,971	13,413	14,699
1931	51,222	19,894	19,335
1948	100,000	40,000	15,000
1967	195,700	54,963	12,646
1970	215,000	61,600	11,500
1985	306,000	108,500	13,700
1987	340,000	121,000	14,000

yet the American Embassy to the GDR is located in that city."

While Israel was building West Jerusalem, Jordan was destroying the Old City. The Old City's historic Jewish Quarter was destroyed *after* all hostilities had ceased. Fifty-eight synagogues were destroyed or desecrated. Some were used by the Jordanians as cowsheds, stables, or public toilets, while others were razed. Some 75% of the 50,000 tombstones in the hallowed Mount of Olives Jewish cemetery were broken, uprooted, or otherwise desecrated.

Moreover, in violation of the Israel-Jordan Armistice Agreement of 1949, Jews were barred from visiting their holy sites. In fact, visitors applying to Jordan for a visa usually had to provide proof that they were not Jewish.

Christians were allowed to remain and witness the degradation of their community. Their institutions were prohibited from expanding as they wished, and they were barred from purchasing new lands in or near Jerusalem. Christian schools were required to teach the Koran along with the Bible. Not surprisingly, East Jerusalem's Christian population plummeted from 25,000 to 10,800 between 1948-67.

Christian Arabs from Israel were only given access to their holy places on two occasions: Christmas and Easter. Muslims from Israel, like Jews, were completely banned from visiting their shrines.

This all changed in 1967. At 9:30 a.m. on June 5, Israel sent a message to Jordan via the UN: "We shall not initiate any action whatsoever against Jordan. However, should Jordan open hostilities, we shall react with all our might, and the King will have to bear the full responsibility of the consequences." Hussein ignored the warning and launched an attack. Israel counter-attacked and gained control of Jerusalem by the 7th.

Afterward, General Moshe Dayan declared: "The Israel Defense Forces have liberated Jerusalem. We have reunited the torn city, the capital of Israel. We have returned to this most sacred shrine, never to part from it again. . . . And to the followers of other religions, the Christians, and the Muslims, I solemnly promise that their freedom of worship and all their religious rights will be safeguarded." Israel has never deviated from this pledge.

The June 14, 1967, decision to unify Jerusalem was made by the second largest coalition in Israel's history, a National Unity Government of 21 persons representing five parliamentary parties or blocs.



Temple in Jerusalem on obverse, view of the city of Jerusalem on the reverse can be seen on silver 10 lirot of Israel, 1968, issued to mark the 20th anniversary of Israel.

The argument was made that Israel has expanded the eastern half of the city, and that this is beyond the 1967 borders and therefore should be considered "occupied territory."

The truth is the city has grown. In 1967, Levi Eshkol, the Prime Minister during the war, expanded the jurisdiction of Jerusalem. Eshkol, a dovish Labor Party member, recognized the importance of taking steps to prevent efforts to redivide the nation's capital.

Initially, some members of the ministerial committee drawing boundaries for Jerusalem suggested that 50,000 acres be incorporated in the city, but only 18,000 were added in the end. The lines were determined by strategic concerns, with an effort made to exclude areas with large Arab populations (*Jerusalem Post*, April 9).

The suburbs of Jerusalem, which the United States has begun calling "occupied territory," were developed in areas previously controlled by Jordan. Meron Benvenisti, the noted demographer, has written in his book, *Torn City*, that the overwhelming majority of legal experts viewed the Israeli conquest as the legitimate outcome of a defensive war.

Eight neighborhoods were built, primarily on hills (many of which were rocky and virtually uninhabited) overlooking downtown Jerusalem and the Old City. One purpose of the development was to link the city with Mount Scopus, the sight of Jerusalem's cultural foundation — Hebrew University. The school had been abandoned in 1948 and was an isolated Israeli military enclave for the duration of Jordan's occupation.

Jerusalem Mayor Teddy Kollek said the boundary of the city has not changed since it was redrawn in 1967. But the population has grown, with the number of Jews increasing by almost 200,000 to 350,000, and the Arab population from 70,000 to 150,000. This growth, Kollek notes, required a large-scale building effort (*New York Times*, April 15).

Maariv (March 8) estimated that about 124,000 Jews now live in these communities: Ramat Eshkol and Ma'alot Dafna (11,600), French Hill (9,600), Neve Ya'akov (17,000), Ramot (29,000), Greater Sanhedria (4,500), Pisgat Ze'ev (6,500), East Talpiot (15,000), and Gilo (28,000). The Arab population is approximately 150,000.

Areas populated by Arabs have also grown. Since 1967, building in the Arab sector increased 70%, according to *Maariv*. More than 5,000 Arab houses were built inside the city and another 6,000 in adjacent areas.

Kollek adds that no Arabs were displaced to accommodate the new Jewish neighborhoods. Prior to 1967, some of the land had been Jewish-owned. The new border included areas where Jewish villages existed before the Jordanian conquest in 1948.

No debate exists in Israel over the future of the Jewish neighborhoods. None of the advocates of trading territory for peace envision a settlement whereby Jews are precluded from living in their capital.

The best expression of Israelis' commitment to this decision comes from Jerusalem's Mayor, Teddy Kollek: "There are some Israelis who would give up the Golan, some Israelis who would give up the Sinai, and some who would give up the West Bank. But I do not think you can find any Israelis who are willing to give up Jerusalem. They cannot and will not."

Jerusalem Historical City-Coin Medal

Description of the Medal

Obverse: Designed by Jean David. Symbolic and stylized impression of Jerusalem, perched on mountains and crowned with clouds, among which appears the Hebrew inscription: 'Mountains round about Jerusalem'. The English words appear in the field, across the medal.

Reverse: Designed by Alex Berlyne. Replica of the well-known Bar-Kochba silver 'sela' representing a four-columned facade of a temple. In the centre, an ark for scrolls of the Law. Around the inscription in Hebrew ירושלים, Jerusalem. On the rim of the medal: 'Bar-Kochba coin of Jerusalem 133 CE' in Hebrew above and in English below.

On the edge, the number of the medal, the emblem of the State and the words 'State of Israel', in Hebrew and in English. 'Sterling 935' appears on the silver medals and 'Gold 916.6' appears on the gold medals.

Struck by S. Kretschmer and Sons, Jerusalem.



Sarah Bernhardt

by Peter S. Horvitz

Sarah Bernhardt (1844-1923), the great French actress, though converted to Christianity when in her teens, was always proud of her Jewish birth and heritage. She was an early and staunch defender of Alfred Dreyfus. When her only and much beloved son, Maurice, became an anti-Dreyfusard, she refused to have any contact with him for a number of years. Neither her greatness as a favorite of the French people or her perseverance in defending the rights of the Jewish people were forgotten. When the Nazis occupied Paris, they removed the name of the Théâtre Sarah Bernhardt.¹

There must exist at least one true medal commemorating Sarah Bernhardt issued in the nineteenth century. This medal is not listed by Daniel Friedenberg.²

On December 10, 1896, a gala party was organized to honor the actress. All of Paris turned out to see Madame Sarah and her guests passing through the streets of the city in a procession of a hundred carriages. There were five hundred invited guests who participated in this affair and who each contributed forty francs. For this amount, each guest was provided with a sumptuous feast, a special performance of selected scenes performed by the actress, a presentation by the poets themselves of poems written especially for the occasion, including one by Edmund Rostand, a special book detailing the event, and "a commemorative medal."³

Apparently at least five hundred

examples of this medal must have been struck. Other than what I have written here, I can say nothing more about it.

However, I do know of another numismatic item related to Madame Sarah, which I use here to illustrate this article. The illustrated piece is a button struck to mark Sarah Bernhardt's triumph in *L'Aiglon* of Edmond Rostand (1868-1918). Bernhardt originated the title role in this play on March 17, 1900. For the rest of that year she performed that part, one of the greatest triumphs of her career.

The button has a maximum diameter of 35 millimeters. It shows Sarah Bernhardt in her costume for *L'Aiglon*, a military uniform and boyish haircut, in left facing profile. This bust is contained within a circle, which is gripped by an Art Nouveau Napoleonic eagle with its claws and wings. The eagle is carved out. The reverse is slightly concave and blank and has attached a button shank. The piece is brass, but the circular portion of the front and all of the back are plated in silver. The eagle is plated in gold.

L'Aiglon, the Eagle, is a nickname for Napoleon II. The play deals with the struggles of the young "Duke of Reichstadt" to maintain his French identity against the machinations of Prince Metternich. After *Cyrano de Bergerac*, this play has best maintained its popularity of Rostand's works. (It is a grim footnote to history that the body of Napoleon II was re-

[Button]: Struck Art Nouveau
button portraying Sarah Bernhardt
as Napoleon II, circa 1900.



[Full length picture]: Sarah
Bernhardt as the Duc de Reichstadt
in Rostand's *L'Aiglon*.



turned to France, to lie beside his father, by Hitler.)

Edmond Rostand was known in his time as a Dreyfusard, as was Sarah Bernhardt, who worked very closely with him during the writing of this play. It seems, to me, possible that such a patriotic work, produced in the very midst of L'Affair Dreyfus, about an innocent, but loyal son of France, forcibly exiled from French soil, may contain a hidden Dreyfusard message. Hidden, that is, from us, not necessarily from its original audience. If so, this message certainly did not hurt the popularity of the play, which was one of Madame Sarah's greatest triumphs.

"*L'Aiglon* always played to thundering applause. The opening night was March 17, 1900, and Tout Paris attended — celebrities from the theatre, literary and high society worlds. Particularly prominent was Prince Murat and further personages of the Bonapartist aristocracy. Between acts, Sarah sent a wire to Prince Victor Napoleon in Belgium saying, 'To-night I am up to my waist in Empire.' The success of that night seemed like another victory of Wagram. From then on the slim figure of the young Duc de Reichstadt — the 'White Hamlet' as some called it — in the tight-fitting uniform of pure white relieved by colorful medals and black stock, topped by the delicate head with its unruly gold mop of hair, established itself as an almost universal image of Sarah Bernhardt, and there is no doubt that she was superb in the role . . . The play ran nearly a year. That summer it served as a big show piece during the 1900 Exposition and Sarah Bernhardt and Edmond Rostand

were the most talked-about personages of Paris."⁴ The play and Bernhardt's performance in it were equally successful in England and the United States.

Given the popularity of the play from its opening, I think there can be little doubt that the illustrated button dates from 1900, or very shortly thereafter.



SARAH BERNHARDT (1844-1923)

Born and died Paris, France. Actress.

MEDAL: Struck silver, 1 $\frac{1}{2}$ " x 1 $\frac{1}{2}$ ", by P. Fritz.

FOOTNOTES

¹Cornelia Otis Skinner, *Madame Sarah* (Boston, 1966) p. 262.

²Daniel M. Friedenberg, "French-Jewish Medals of the 19th Century," *The Numismatist*, April, 1985, pp. 688-695.

³Skinner, pp. 255-258.

⁴Skinner, pp. 268-269.

Palestine Charity Receipts

by Edward Schuman

While going through a file of judaic fiscal paper obtained perhaps a dozen or so years ago, I found a group of contribution receipts printed in Hebrew, Yiddish and either German or Russian. I am grateful to our friend, Mr. Nahum Hacohen from the New York office of the IGCM and Israel Communications for his efforts in translations and input on these historical documents.

This group of documents date prior to World War I. The financial conditions in Palestine among the orthodox Jewry were very bad. Sole support had to be obtained from European Jews mostly in Germany and Russia, for contributions. These receipts show that the poor European Jew, who hardly had enough for their own sustenance, heard and harkened to the pleas for contributions from Palestine. The average contribution might be three rubles (\$1.50) which while meager enough, was in fact a lot of money to a poor peasant. Contributions were asked for yeshiva students, hospitals, homes for the aged, orphanages etc. The Jewish population of small towns or cities were asked to help support former residents who emigrated to Palestine in many cases.

The receipt pictured is from the Orphanage for Askenazi Children, established by Rabbi Yehuda Lieb Diskin in Jerusalem. The exact date has not been filled in. However the numbers 567- which would be the Hebrew year date would be approximately 1910 or eighty some years

ago. The donor was a Mr. Moshe Farkash who made a contribution of Ten Shillings. The back side of the receipt in German lists eight statues of the orphanage as follows:

#1 The Orphanage Beth Yetomin has been in existence for 29 years, and is known all over for its services. The institution is currently sheltering 300 poor abandoned orphans, who receive the best free care, mentally and physically.

#2 There are three daily prayers, Shaharit, Minha and Maariv held in the synagogue of the orphanage. After the Shaharit prayer, the orphans say their psalms, Tehilim and add special prayers for the well being of all members and for the benefactors of the home.

#3 In the orphanage, in special assigned rooms, the children of our Holy religion receive lessons in Bible and Talmud as well as Hebrew writing and mathematics.

#4 The older orphans, who are not suitable for Talmud study, are instructed in menial trade workshops, according to physical ability, in order to provide them with various trades.

#5 Twice a year, the orphans are taken to the Wailing Wall (Kotel Maaravi) and to Rachel's Tomb (Kever Rachel) so that they can pray there for the well being and welfare of the sponsor.

#6 We are committed to contribute 130 Francs after the death of the benefactor, on the memorial day (yahrzeit) towards lighting a candle and saying the kaddish (memorial prayer). Also we commit ourselves

A receipt

from MOSHE FARKASH

Dr. Plavansky
for Ashkenazi
Kidis - established
by Leib
in Jerusalem

Support
Jerusalem

Jerusalem
Holy City

God bless you
from 2100

Help the Orphans

Quittung für **קרבה ע"ם**

Wir haben dankend erhalten von **משה פארקאש** die Summe **100**

für das Waisenhaus gegründet von Ober-
rabbiner J. L. DISKIN in der heiligen Stadt
Jerusalem, uns zugegangen.

Möge der Allgütige Sie Segnen und
breitbieten. Mögen sie auch in Zukunft unter
glücklichen Verhältnissen an den
Waisenkinder unserer Ansiedlung in der
Heiligen Stadt Jerusalem.

Mit Vorzüglicher Hochachtung dankt
der Vorstand der Waisenhäuser in der
Heiligen Stadt Jerusalem.

Adress: Rabbiner J. J. DISKIN für Waisenhaus DISKIN Jerusalem (Palestine)

WAISENHAUS
der Aschkenasim-Gemeinden
gegründet durch Ober-Rabbiner
J. L. DISKIN
JERUSALEM (PALESTINE)

בית חסד יתומים
ליתומים בעדיקת חיינו
הנאמן תחת חסדו ע"י רבנו
האב"ד הנ"ל
מחלקת יתומים וילד
בית חסד יתומים

signed by Leib
Jehuda Leib DISKIN

Have compassion
for the orphans

Auszug der Statuten des Waisenhauses Beth Jetomim zu Jerusalem

- § Das Waisenhaus Beth-Jetomim existirt schon 29 Jahre und ist überall mit seiner grossen Nützlichkeit berühmt. Besagte Anstalt beherbergt vorläufig 300 arme verlassene Waisenkinder welche gratis gut verlegt und mit allen Nöthigen Mitteln geistige und körperliche Pflege versehen werden.
- § Das 3 mal Thägliche gebet וסעריב סנהד, נסחית, wird in die Synagoge d. Waisenhaus verichtet, nach dem Gebet sagen die waisenkinder Psalem תהלים mit besonderen gebeten für das Wohl aller Mitglieder und Wohlthäter der Asyls.
- § In Waisenhaus selbst werden in besondere Zimmern die Waisenkinder in unserer heiligen Religion in Bibel u. Talmud unterrichtet und in Hebräisch Schreiben u. Rechnen unterwiesen.
- § Die herangewachsene Waisenkinder die zum Studium des Talmud ungesignet sind worden je nach ihren körperlichen Anlagen bei Handwerks meistern, zur erlernung eines Handwerkes unter gebracht.
- § Zweimal im Jahre gehen die Vorsteher mit den Waisenkinderen an die ביהל סעריב u. בית רחל אמנו um dort für das Wohlergehen und die immer währende Glückseligkeit der Spender zum Allmächtigen Vater der Waisen zu flehen.
- § Eine einmalige Spende von 130 frank verpflichtet uns nach dem Ahleben des Spenders an einem jedesmaligen Sterbetag י"א צי Lichtzinden לסניית lernen u. קריס sagen zulassen, u. für eine einmalige Spende v. 260 franc verpflichten wir uns auch innerhalb des ersten Jahres nach dem Ahleben לסניית lernen קריס sagen zu lassen und das Gebet אמיר für seine Seele zu verrichten.
- § Für eine Jährliche Spende v. 45 franc verpflichten wir uns den Segenspruch שנה טובה for ihm alle שנה ימים טובים sprechen zulassen, u. nach dessen Ahleben d. erste Jahr sowie an seinem Sterbetage י"א צי לסניית lernen u. קריס sagen (am י"א צי auch Lichtzinden) אמיר, gebet für seine Seele beten zu lassen.
- § Alle שנה ימים טובים verichtet der Cantor des Synagoge ein Segungsgebet für sämtliche Wohlthäter des Asyls. für Bett u. Zimmerstiftungen besondere Bidingungen.

to spend 260 francs on a one time basis, within one year of the benefactor's death, to learn mishnayot, say kaddish and pray AMAR for his soul.

#7 We are obliged, once a year, for the fee of 45 francs, to say the blessing (mi sheberach) for him, every Saturday and Holiday, and after his death the first year, and on his yearly memorial (yahrzeit) to learn MISHNAYOT, and say kaddish as well as to light candles and say AMAR for his soul.

#8 Every Saturday and holiday, the cantor of the synagogue delivers a blessing dedicated to the various benefactors of the asylum who donate towards bed, room and special circumstances.

Eighty years later, in the present time, things have not changed. Many of us receive letters of solicitation for funds needed for similar organizations in Israel. Walk around the Jewish quarters, near the Western Wall in the old city, and a multitude of requests for financial aid from both old and

young orthodox Jews will be encountered. A hand written printed receipt, together with a prayer and blessing of thanks is gladly exchanged for your contribution. Perhaps one day, fifty or one hundred years from now, another author will submit an article to The Shekel, using today's contribution receipt.

The receipt for the Old Age Home in Jerusalem comes from Russia. A fund raiser named Azriel Yaakov Rostanoff from the town of Korsk was able to send the grand total of 25 rubles (about \$12.50). The names of each of the donors is listed, and each was to receive a receipt. The sum was received in Jerusalem June 22, 1903. This receipt is more elaborately printed as it portrays the Temple Site along side the Holy Moslem Dome of the Rock, and bears several rubber stamps. The back side of the receipt lists 13 statutes in Russian which are not translated, but in all probability would be similar to the Orphan home receipt.



The Damascus Blood Libel

by A. Addleson

In Damascus, Syria, there was a Jewish community of about 20,000. On February 5th, 1840, Father Tomaso and his servant, both French Catholics, disappeared. A search was instituted by the French Consul at Damascus, Ratti Menton, a man of unscrupulous character. Investigations showed, among other things, that the two men had been seen in the Jewish quarter the evening before their disappearance. They also indicated that Father Tomaso has quarrelled with some Mohammedans, one of whom had threatened to kill him.

The monks of Damascus hated the Jews, and their leader Father Tristi eagerly fell in with the plan of Ratti Menton and the governor, Sherif Pasha, to fasten the supposed murder of Father Tomaso on the Jews, for political purposes.

A number of Turkish and Christian witnesses were produced to say that they had heard certain Jews plot to kill the two men. Several Jews were arrested, and ultimately one of them, a poor barber, was subjected to torture to extract a confession from him. This having failed, he was alternately threatened and cajoled, and as a result named seven wealthy and important Jews as the culprits. These men were arrested, but though subjected to all forms of torture, denied the charges. The next step was to shut up sixty children, between three and ten years of age, in a room, and starve them until their parents, driven almost to distraction, would agree to give information. This too proving of no avail, soldiers marched into the Jewish quarter and destroyed the houses of the accused Jews. A Jewish youth volunteered evidence to the governor that he had seen Father Tomaso enter a Turk's house just before he disappeared. His reward was such a severe flogging that he died. Again the arrested Jews were cruelly tortured until, in utter despair and exhaustion, they confessed to anything. But as they could not produce the blood or the corpses, their confession took the matter no further.

Ratti Menton was fiendishly determined to prove his charges. More Jews of high standing were dragged in and tortured until at last the Austrian Consul, an Italian named Merlato, had the courage to make a stand and denounce the cruelty that was taking place. He refused to allow an Austrian Jew, Picciotto, to be tortured, and told the governor and his accomplices exactly what he thought of them.

Every means was used to rouse the population by circulating false stories against the Jews, and finally Ratti Menton declared the imprisoned men, who now included three Rabbis, guilty. Sherif Pasha thereupon sentenced the accused to be beheaded. The sentence was confirmed by Mehemet Ali, the ruler of Egypt, who had seized Syria and Palestine from the Turkish Sultan.

At the same time as these events another blood accusation was made against the Jews. It was alleged that a Jew of Rhodes, which belonged to Turkey, had murdered a Christian youth for Passover purposes. In this case one Jew was tortured and disfigured, and others arrested.

As a result of the two accusations a wave of terrorism spread against the Jews in the Turkish possessions, and they begged their European brethren to come to their rescue.

Ratti Menton had circulated the whole story, as he wished it to be known, through the press of France, and all those who hated the Jews used the publicity thus afforded to start a new campaign against them.

But Ratti Menton's action had just the opposite result to what he had intended. It had the effect of rousing a great French Jew, Isaac Adolphe Cremieux, to the defense of his people.

Cremieux (1796-1880) was a lawyer, who later rose to be a Cabinet Minister of France, and was one of its foremost orators. As soon as the news of what was happening in Damascus reached him, he threw himself heart and soul into an investigation. Together with the leading English Jews, Rothschild, Sir Moses Montefiore, Salomons and the Goldsmid brothers, an appeal was made to the Governments of England, France, and Austria to intervene.

This was so far successful that a new trial of the Rhodes Jews was ordered by the Turkish Sultan and held in Constantinople. The court found the Jews not guilty, the Governor of Rhodes was dismissed, and the victims were awarded compensation against their accusers.

In the Damascus case Mehemet Ali, Pasha of Egypt, was at last "persuaded" through the influence of Prince Metternich, the Austrian Chancellor, whose political support against the Sultan he required, to order the torturing of the imprisoned Jews to cease, and to stop the agitation against the rest of the Jews. He also appointed a court consisting of the Consuls of England, Russia, Prussia, and Austria to make a thorough investigation into the matter.

Politics had all along played a part in the whole affair, as the various Great Powers of Europe were all interested in the Turkish question. A dispute between King Louis Philippe and his principal minister, Thiers, was now the cause for postponing the Damascus enquiry. In order to show the king his power, Thiers had to obtain a majority in favour of his policy in the French Parliament. If he allowed the Damascus enquiry to go on, he would antagonise those Deputies in Parliament who supported Ratti Menton in his plot against the Jews. He, therefore, ordered the French Consul in Egypt to influence Mehemet Ali to withdraw his instructions to the Consuls.

Convinced that, through the bitter enmity of the Catholic party and the politics of Thiers, nothing could be expected of France, the Jewish Consistory decided to send Cremieux to Egypt, to persuade Mehemet Ali to investigate the whole matter. In view of all the circumstances the mission was a delicate and dangerous one. He therefore enlisted the help of the English leaders of the Jews mentioned above. Not only did they collect a large sum of money, of which a thousand pounds was offered as a reward for the dis-

covery of the real murderer, but they appointed Sir Moses Montefiore to accompany Cremieux.

Sir Moses Montefiore (1784–1885) was a man of great wealth and influence. At the age of forty he was able to retire from business, and to devote himself to the marvellous charitable and political work for the Jews all over the world, which he carried on until he died at the remarkable age of a hundred years!

While the Jews of London pledged themselves at a great meeting to do all they could to see that justice was done, British public opinion expressed its abhorrence of persecution once more. The Lord Mayor of London, at the request of the most prominent citizens, called a public meeting in the Mansion House where the most wonderful expressions of tribute to the Jews were paid. A resolution of deep protest against the Damascus incidents was passed and sent to all the Governments of Europe. The Government promised Parliament to do all it could. Even Russia, where Jews were oppressed, and America, expressed themselves in the same way.

Queen Victoria placed her own ship at Montefiore's disposal for the channel crossing to France, and sent him her personal good wishes for the success of his mission. He was accompanied by his noble wife, Judith, and his legal advisers.

In France, Cremieux faced the antagonism of the Government of Thiers, who now felt bound to support his Consul Ratti Menton. But politics again played their part, this time against Thiers; for England, Russia, Austria and Prussia formed the Quadruple Alliance (July 1840) against France. Thiers threatened war, but the King, realising that this would be madness, refused to agree and Thiers resigned.

Montefiore, Cremieux, and Solomon Munk, a learned French Jew, then set out on their mission. The eyes of the Jews everywhere were fixed on them. Throughout their journey through France they were acclaimed like royalty, while in all the synagogues prayers were offered up for their success.

On their arrival in Cairo the English Consul Hodges, acting on the instructions of the British Government, saw Mehemet Ali. He presented the Jewish case and asked for a safe-conduct for the mission, as well as for authority for the prisoners to be interviewed by them whenever necessary.

Mehemet Ali was in a quandary. While he did not want to antagonise the Quadruple Alliance on whose support he depended, he did not desire to fall out with France who favoured his claim to Syria. After a delay of three weeks, however, he issued an order for the release of the prisoners. When Montefiore and Cremieux pressed also for a declaration that he found the blood libel charge false, he granted their request.

It can be imagined with what relief the news of the mission's success was greeted by the Jews. The Jews of Damascus were overcome with joy at the release of the nine prisoners who remained alive, although seven of them were badly injured as a result of the tortures.

The people who had rioted and threatened death to the Jews now turned on their persecutors, one of whom was torn to pieces in the street. Sherif Pasha, the governor, was shortly afterwards charged with political crimes,

taken in chains to Cairo, and there beheaded. The priests who had intrigued to disgrace the Jews gnashed their teeth in useless fury.

The Quadruple Alliance had resolved that Syria must be restored to Turkey. Montefiore decided that it would therefore be opportune for him to go to Constantinople to see the Sultan. His object was to place the Jews in the Turkish Empire beyond the risk of a repetition of what had just happened, since the charge of blood libel affected the honour of Jews all over the world. This he succeeded in doing by obtaining a promise from the Sultan that such accusations would not be permitted in future, and that Jews would be granted equal rights of citizenship.

Cremieux and Munk undertook the task of raising the Jews of Egypt from the low standard of education and culture to which they had sunk. Schools were established and modern ideas, such as had already been introduced in Germany, followed. Although the growth was slow the foundation was thus laid for the great work which the "Alliance Israelite Universelle" took in hand with such success twenty years later. That it was created was mainly the work of Solomon Munk (1803–1867).

In France, Munk was an honoured student of literature, particularly relating to the East. He knew Arabic literature intimately and spoke and wrote the language like a native. He made a thorough investigation of the Jewish contributions to Arab culture, and proved that it was Arabic and Jewish philosophy, as expounded by Maimonides, that had kept culture and learning alive in the Middle Ages.

The return of Montefiore and Cremieux was a triumph. Queen Victoria personally sent her congratulations to the former. Munk remained in Egypt for a time to continue his investigations.

ADOLPHE (ISAAC MOÏSE) CRÉMIEUX (1796-1880)

Born Nîmes, France; died Paris, France. Lawyer and statesman.

MEDAL: Cast bronze, gilded, diam. 2¾", by A. Bovel.



Sir MOSES MONTEFIORE (1784-1885)

Born Leghorn, Italy; died Ramsgate, England. Financier and philanthropist.

MEDAL: Cast bronze, diam. 1¾", by H. B. Salef.

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis

Q. I collect the commercial trade coins of Israel by variety such as large date, small date, plain edge, reeded edge, with pearl, without pearl, etc. In examining my three 10 pruta pieces of 1949, I note that on two of them that have the pearl, that the pearl under the "football" on the reverse side are in different places. One almost touches the "football" while the other is lower and closer to the rim. Which is rarer? Why are they both not in the same place?

R.T., Morristown, N.J.

A. I do not know which is rarer? I do not anybody that collects the pruta series by the position of the dot. The dot was the mintmark of the ICI or that is what we were told. Haffner states that the master dies were made by Pinches in London and that all working dies were made at both the ICI mint in Birmingham and at the MBL mint also in Birmingham. There is no positive proof that the dot or pearl appeared on all the issues of the pruta series coins that were struck at ICI. The controversy over the ICI mintmark came about when the official catalogue showed an issue in excess of 3,000,000 for that mint's 1949 production of 100 pruta pieces. There is no pearl below the "football".

As to the position of the pearl on the 10 Pruta (you know that it should be 10 Prutot) pieces. Let us say that all of the pieces of ICI had a pearl. All of the pruta series issues retained the date 1949 except if there was a change in the weight, metal composition or size. The bronze 10 Pruta piece was first struck in 1949 and continued with the same year throughout 1950, 1951 and 1952. During this period, 7,428,00 pieces were minted. They all bore the 1949 date.

If we estimate the life of the reverse die to be 100,000 pieces, it follows that 75 reverse dies were used. In discussing "Pearl Mark Varieties of 1949 Series Pruta" Dr. R.D. Larisch, Tel Aviv (THE SHEKEL, Vol 8, Spring 1975), the author states "that the mark was engraved or drilled separately in the working die, and that the pearl mark was not always made on the same spot but in different distances from the middle of the link. There exists off-centered marks too."

I can understand collecting obvious differences on coins of this series. I can understand pearl or no pearl. Closed links, open links; thick ciphers, thin ciphers but — 75 different possible positions of a pearl? Forget it.



A Charm Bracelet History of Ancient Jewish Money

by Peter S. Horvitz

Over the past few years, I have acquired, from various sources, three numismatic items that obviously are part of the same series. The items in question are small tokens that portray certain ancient coins on the obverse and contain on the reverse a description of those coins. The coins portrayed all relate to ancient Jewish history and the descriptions, in English, all take a Jewish point of view. The obverses on these tokens are all executed in a schematic style and the portrayal of the ancient coins is, by no means, accurate. The reverses are also remarkable in what they say about the coins portrayed and what they do not.

When I obtained the first of these tokens, my curiosity was aroused. The token did not appear of recent origin and its style, while hardly beautiful, was interesting. As I've accumulated the two subsequent pieces, I have come to formulate a theory to account for these tokens.

The first of the tokens, chronologically, portrays a coin of ancient Persia. The irregular shape of such pieces is indicated by an irregular frame. The central image is a full-length picture of the Persian king advancing right holding a bow and a spear. The frame of the reverse consists of a circle of somewhat irregular dots. Probably the irregularity was intentional to give an ancient feel to the design. Within this circle is an inscription in two parts. Above it states, EXILE MONEY OF BABYLONIAN CAP-

TIVITY. At the bottom it gives the name of the original coin, PERSIAN DARIC. The arrangement of these inscriptions is consistent on all these tokens, with a description above and the name of the coin below, within a circle of irregular dots. Note that in this case how the description of the coin is strictly from a Jewish point of view, although the coin portrayed is Persian, not Jewish.

The second token in the series portrays a coin of Herod the Great. The representation of the helmet on this coin is of quite different proportions from those on the original coin. The star above the helmet is particularly deceptive, as the original shows a star of intersecting lines which is clearly part of the helmet. On the token the star floats above and is a Jewish star. Of course, no coin of the ancient Jewish series depicts a Jewish star. The top inscription on the reverse reads, KING HEROD'S MONEY and the bottom indicates the name of the coin as FARTHING. The use of the terms "farthing" to describe this coin is interesting in a number of ways. First, it shows a marked ignorance on the part of whoever did these tokens of the original coin, even beyond his blunders in the design. This particular coin of Herod the Great is the largest coin that he issued and the original is far larger than English copper or bronze farthings. One suspects that the artist had never even seen this coin, but was basing himself on a

distorted engraving. Second, this inscription clearly indicates a British orientation for this series.

The third token portrays on its obverse a half-shekel of the Jewish War. Here the representation is even more inaccurate than on the coin of Herod. The inscriptions are all confused and the cup looks more like that on a shekel token than that on a genuine half-shekel. The letter that should be above the cup seems to go into the cup, making the design look like a mortar and pestle. The upper inscription on the reverse is **TEMPLE MONEY**. The name on the coin is given as **HEBREW HALF SHEKEL**. The token differs from the other two in that there is a small design on the reverse, between the two inscriptions. This consists of four ears of grain. Presumably, this design was based on that on coins of Herod Agrippa I, though Agrippa's coins show only three ears. The inscriptions on this token is strange in that it does not associate this coin with either the "Jewish War" or the "First Revolt." One suspects that this inscription reflects a very limited knowledge of the significance of this coin, or a very early state of knowledge.

The tokens measure 19 millimeters and are struck in bronze on rather thin planchets. The work on the obverses is of similar quality and the lettering on the reverses is consistent. Each piece is holed near the top of the obverse. Some of these holes show small scratches that would indicate that a metal ring or chain once attached to them.

What is the origin and purpose of these pieces? Theorizing from internal evidence only, I propose the

following explanation. I believe that these pieces were struck to decorate a souvenir charm bracelet that was aimed at a Jewish audience during the time of the British Mandate of Palestine. For the belief that they were for a bracelet, I point to the small holes at the top of each piece, the small scratches in these holes, and the small and light composition of each piece. For the intended audience of the bracelet, I point out the words **EXILE MONEY OF BABYLONIAN CAPTIVITY** on the token depicting a Persian coin. Obviously, the point of view is Jewish. For the association of these tokens with the British Mandate, I point out the use of the word **FARTHING** on the Herod piece. It could be argued that the use of this word could indicate that the bracelet was of strictly English Origin. However, it would seem that a series of tokens depicting coins that were or could have been used by the ancient Hebrews would be more likely to be from British Palestine rather than from Britain. Furthermore, the inscription on the half-shekel token, with its associations with the Temple, makes one suspect that Jerusalem would be a likely place for the bracelet's origin.

I do not believe that the series, as I have presented it here, is complete. There are chapters missing in the story. There is, for instance, no coin from the Maccabees. And how many coins would make a bracelet? Four? Five? Six?

If any one has other pieces from this series, or perhaps a complete bracelet (if my theory is correct,) I'm sure that the readers of *The*

Shekel would be interested in hearing of it. If you know more of the origin of these pieces from direct evidence, again, I'm sure that it would be of interest to all.



CHRONOLOGY OF

The Palestine Currency Board

BY JACK H. FISHER, N.L.G.

All rights reserved by the author

The Jewish Community in Palestine, Knesset Israel, was recognized by public law as a religious community, but its functions were greater and wider than just a religious community. There was organization of the Jewish Community prior to and during World War II and it was a true functioning entity. Membership in the Jewish Community was practically automatic for Jews attaining 18 years of age.

The Jews of Palestine were determined to make their contribution to the war effort of the Allies as a distinctive national Jewish entity. Jewish national units were formed within the framework of the British Army. Thirty thousand Jewish men and women were recruited in Palestine on a completely voluntary basis. They served in numerous branches of the British Army, Navy, Air Force, Auxiliary Territorial Service, and the Woman's Auxiliary Air Force, and they distinguished themselves and the Jewish Community in all aspects of the war effort to receive the expressed admiration, appreciation and commendation of Winston Churchill as well as other British and American leaders. The joint efforts and individual acts of heroism would fill volumes of glorious chapters in the history of the Jews.

The Jewish Community after the end of World War II was demanding that Palestine be opened to free Jewish immigration and to be transformed into a Jewish State. The Jewish Resistance Movement was becoming strong, and Arab resistance to this movement was also great. The Anglo-American Inquiry Commission on Palestine was meeting to hear all sides and to make determinations. The Jewish Community was tense over the British attitudes and regulations concerning Jewish immigration.

The returning Jewish servicemen were absorbed in the early reconversion of the economy in Palestine, as industry maintained its high level of production through the ability of industry to convert to civilian needs. There was an urgent need for housing, and the building industry absorbed many workers. The total number of workers in this 1945-1946 fiscal year increased 300% from the end of the war and value of output increased almost 400%.

The Arab segment of the Palestine economy showed contradictory tendencies. Prosperity continued among the upper Arab classes. There was a decline in prosperity among the lower Arab economic groups. Many new Arab enterprises were formed in commerce, transport and industry due to the great amount of free capital in the possession of Arab capitalists.

There was even a shortage of skilled labor in this period. Wage rates continued to rise even though the official index number in the cost of living index was 258 in March 1946, the same as March 1945. The Government war time controls were relaxed, including ceiling prices on a number of essential items without affecting price levels. Imports were pouring into Palestine, and better crops in Palestine helped relieve pressures for many food items. The economy was healthy and there was increased demand for credit by local businessmen. The banking figures set forth the ratio of credit outstanding to total deposits rose from 23½% at the end of 1944 to approximately 31½% at the end of 1945.

The 1945 and 1946 fiscal years of the Palestine Currency Board were years of many complex currents and cross currents in almost every fibre of the overall fabric of Palestine and its people. The fiscal year ending March 31, 1946 produced some turns and twists for the Palestine Currency Board, as currency in circulation increased at a steady pace up to December 1945 until total circulation reached the new record figure of Palestine Pounds 48,438,141. There were redemptions of Palestine Pounds of 2,450,000 in the first quarter of 1946, so that the fiscal year

ended with Palestine Pounds 46,188,141,500 in circulation. The net increase in circulation over the previous year was Palestine Pounds 1,900,948.

The needs for the various denominations of coins and paper money varied greatly from month to month. All denominations of coins in circulation showed an increase, but the 50 mils silver coin showed a decrease. The 500 mils, 5 Pounds and 10 Pounds notes showed a decided increase, but there was a marked decrease in the 1 Pound, 50 Pounds and 100 Pounds notes. The greatest mystery was the decided lack of demand for 1 Pound notes, as there were 11,449,583 1 Pound notes in circulation as of March 31, 1945 and only 9,579,528 1 Pound notes in circulation as of March 31, 1945.

The need for more notes of the 500 mils denomination brought forth the 500 mils note dated August 15, 1945. There were Palestine Pounds 712,049 500 mils notes in circulation as of March 31, 1945 and Palestine Pounds 843,543.500 500 mils notes in circulation as of March 31, 1946. The 500 mils note with date of August 15, 1945 is the only Palestine Currency Board note bearing the 1945 date known to me in my research to date.



Only known Palestine Currency Board note dated 1945, 500 Mils of Aug. 15, 1945

The Director of Colonial Audit noted in his official reports that the amount of the Currency Reserve Fund as of March 31, 1946 was Pound Sterling 49,394,029 lls. 2d. as compared with Pound Sterling 46,449,064 12s. 10d. on March 31, 1945. The Balance Sheet set forth that assets exceeded liabilities by Pound Sterling 3,835,726 as of March 31, 1946.

The Palestine Currency Board continued in the role of good financial provider to the Government of Palestine by resolving and paying out of its profits and income from investments the sum of Pound Sterling 850,000 to the revenues of Palestine. This was the largest contribution to date, and this contribution added to prior contributions brought the total of such contributions to 3,160,000 Pound Sterling. This now approached almost double the amount of the entire total of coins and notes in circulation as of March 31, 1928.

The official record of coins and notes in circulation of March 31, 1945 and March 31, 1946 is set forth to verify the growth of the system and changing needs for the various denominations of coins and notes. The following is set forth in Palestine Pounds:

	March 31, 1945	March 31, 1946
COINS		
Bronze — 1 Mil	17,232	19,304
2 Mils.....	11,372	12,784
Nickel or		
Bronze — 5 Mils.....	55,960	61,100
10 Mils.....	95,339	103,939
20 Mils.....	58,659	64,159
Silver —		
50 Mils.....	632,279	630,779
100 Mils.....	739,585	781,585
TOTAL COINS	1,610,426	1,673,650
NOTES		
500 Mils	712,049	843,543.500
1 Palestine Pound	11,449,583	9,579,528
5 Palestine Pounds	15,534,205	16,762,940
10 Palestine Pounds	13,626,730	16,021,280
50 Palestine Pounds	1,208,500	1,165,000
100 Palestine Pounds	145,700	142,200
TOTAL NOTES	42,676,767	44,514,491.500
TOTAL COINS & NOTES	44,287,193	46,188,141.500

The 1945 500 mils notes placed into circulation during this fiscal year will be the subject of a future article. Any individual with knowledge of any 1945 Palestine Currency Board notes is requested to contact Jack H. Fisher, Attorney at Law, 3123 Bronson Boulevard, Kalamazoo, Michigan 49008 with the serial number of each note. The letters and comments received to date have been helpful and are most appreciated.

HERE'S A WAY TO LIVE FOREVER

Providing for the American Israel Numismatic Association in your Will is a very important way for you to give support. A bequest to AINA is a meaningful way for you and your good works to live on and on. It will enable us to continue to disseminate information on the interests we share through our publications, our conventions, our educational programs for the dozens of AINA clubs, our study tours to Israel and our planned library.

There are a number of ways to provide for AINA in your will and

at the same time produce substantial estate tax savings. It starts with your designation of AINA to receive cash, coins, books or real property. AINA shares your memory with thousands of numismatists of Tomorrow.

Speak to your Attorney or your Accountant for the details on how to include AINA in your will now. All too soon—its too late.

**AMERICAN ISRAEL
NUMISMATIC ASSN.**
P.O. Box #277
Rockaway Park
New York 11694

Rabbi Levi and The Israel Space Program By Herb Geduld

If you really travel the length and breadth of Israel in search of a major town or geographic feature named after a famous rabbi — you search in vain.

Oh, you might find a couple of small moshavim like Beit Meir, named after Rabbi Meir Bar-Ilan of Berlin, the great Mizrachi leader, or Beit Gamliel, named for Rabbi Gamliel II, head of the ancient Sanhedrin at Yavneh.

If you really want to find a major geographical feature named after a rabbi, however, you have to travel at least 221,000 miles from Israel — to the moon. There, visible in the southeastern quadrant of a 6-day-old moon (six days after the new moon), is a large crater about 45 miles in diameter and 12,000 feet deep, named Rabbi Levi.

By Earth standards, Rabbi Levi is huge: It is almost three times as wide as the Grand Canyon at its widest point and more than twice as deep.

As moon craters go, however, Rabbi Levi is just a medium-sized also-ran next to some craters, which may reach more than 200 miles in diameter.

Rabbi Levi is very old, geologically speaking, and has numerous small peaks rising from its floor. It can be readily detected with the aid of a good pair of binoculars and the help of a good selenographer (one who studies the moon) or a moon map.

The crater is named after an extraordinary giant in Jewish thought and secular studies, Rabbi Levi Ben-Gershon or Gersonides. He was born in 1288 in Bagnols-sur-CEze, a tiny village in southern France in the province of Languedoc.

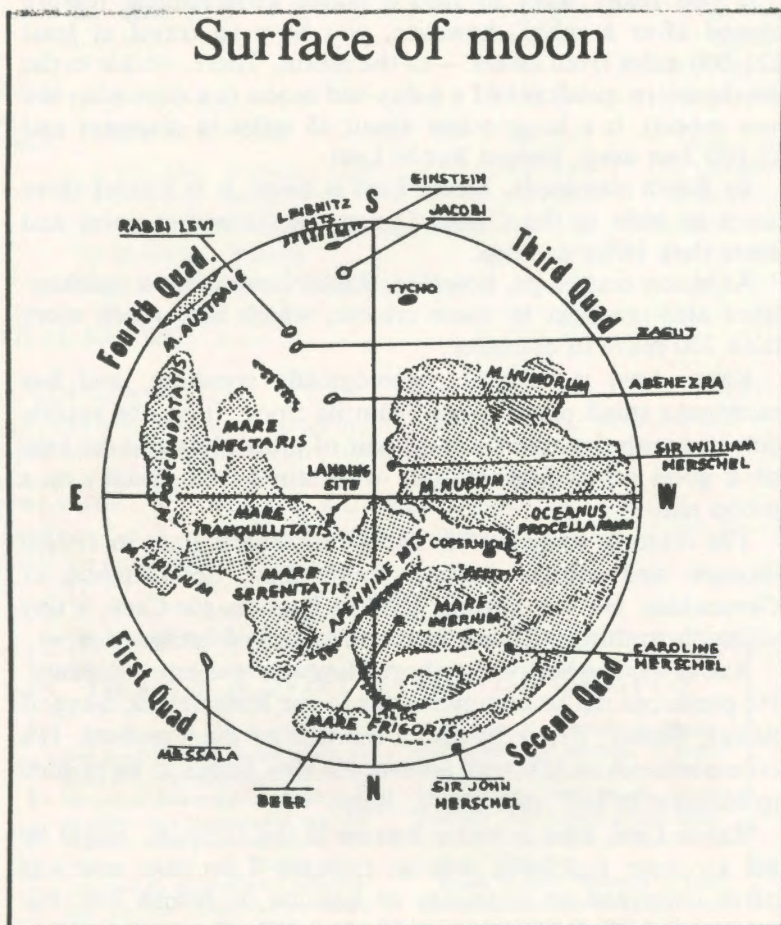
Rabbi Levi, who lived a short 56 years, was extraordinary. He produced major commentaries to the Pentateuch, Song of Songs, Esther, Proverbs and a number of the Prophets. His commentaries to Job were among the first books to be printed in Hebrew in 1477 in Ferrara, Italy.

Rabbi Levi, who is better known in the talmudic world by his acronym RaLBaG, was an eminent Talmudist and was often consulted on questions of halacha or Jewish law. His major work, *Sefer Milchamot Hashem* (*The Book of the Wars of the Lord*), took him 12 years to complete and is a profound treatise on Jewish theology and the philosophy of religion.

If Rabbi Levi had restricted his work to Jewish themes, however, he would not be remembered on the moon. Unlike today's typical talmudic scholar, Rabbi Levi was deeply involved in secular studies and was a major contributor to the fields of arithmetic, geometry, trigonometry, medicine and astronomy.

He was on excellent terms, and in contact with, Christian scholars of his day. His second book on mathematics, for example, was composed for a local French bishop.

His major work on astronomy formed 136 chapters of *The Book of the Wars of the Lord*, but was not included in the Hebrew printed versions of it. The astronomical section, which dealt with solar, lunar and planetary motions, as well as with the distances of planets and stars from earth, was translated into Latin and published as a separate text.



Other moon craters are named for prominent Jews, but Rabbi Levi (upper left, fourth quadrant) is believed to be the only one memorializing a rabbi. This illustration appeared in the July 25, 1969, Exponent and also depicts the intended landing site of the Apollo 11 mission (upper right, first quadrant) on July 20 that year. Since telescopes invert images, the map shows south at the top.

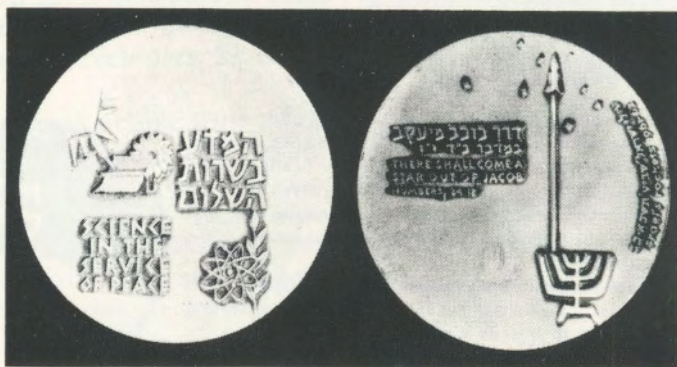
Rabbi Levi was also the first recorded developer of the camera obscura, a progenitor of photography, and the inventor of Jacob's staff, a navigational tool that was used extensively by 16th-century sailors.

Some 300 years after his death, Rabbi Levi was honored for his astronomical work by a Jesuit priest, Giovanni Riccoli, who in 1651 published one of the first major maps of the moon's features, naming them after renowned scientists, astronomers and philosophers.

Many of the names were changed over the years, and their final designation was established by the International Astronomical Union, which approves additions as new lunar features are identified. The major additions took place after 1959, when the Russian satellite Luna 3 took the first pictures of the far side of the moon, revealing hundreds of unnamed features.

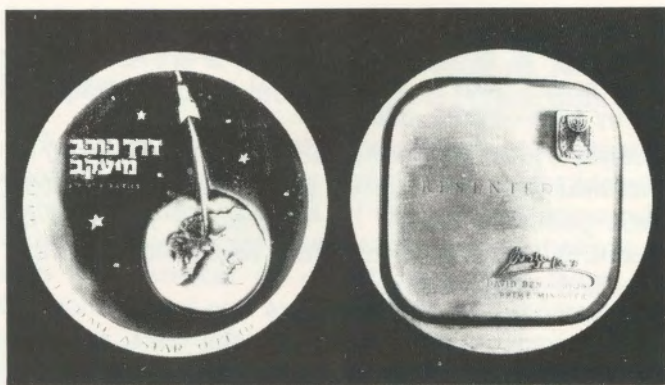
Rabbi Levi is not the only Jewish-named crater on the moon. There are at least a dozen others on the near side and perhaps 20 on the far side, including a smaller crater named after an even greater talmudic scholar, but a lesser astronomer, the Ibn Ezra.

But that's another tale . . .



Shavit Medal

The meteorological rocket named "Shavit" (Hebrew for comet) was planned, built and finally launched in 1961, by a team of Israel scientists. The obverse shows a seven-branched candelabrum with a rocket soaring from it to the stars. The inscription "A star came forth from Jacob," Numbers 24:17, appears in Hebrew and English. The reverse shows a stylized representation of the atom and equipment utilizing solar energy. "Science in the service of peace," is inscribed in Hebrew and English.



Shavit Presentation Medal

On August 5, 1961, Israel launched its meteorological rocket. The Shavit Presentation Medal was issued for presentation to those associated with its development. This 59 mm, 115 gm silver medal is not for sale. The reverse is designed with space for a personalized dedication, under the emblem of the State and signed by David Ben Gurion then Prime Minister. The obverse shows a rocket streaking from the earth through a star-studded sky, with the inscription, in Hebrew and English, from Numbers 24:17 "A star came forth from Jacob."

"Offeq-1"

The first experimental satellite, "Offeq-1" (in English: "Horizon-1"), launched into Space by Israel, in her fortieth year of Statehood, brought her a new dimension in the skies. Israel had made new headway, and more than this, had established a new presence in Space, attesting to the scientific might which is there every day at every hour at the service of universal peace - perhaps also fulfilling the words "faithful witness in the sky," (Psalms 89:38).

"Offeq-1" was placed in orbit the day before Yom Kippur 5749 (September 19, 1988) at 11:32 a.m., by a special satellite launcher, "Shavit". Its mission was to test its ability to enter into orbit; the generation of solar energy; transmission reception from Space; the resistance of its systems in a weightless vacuum; the quality of the Earth's magnetic field.

One complete rotation about its main axis took just one second and this provided "Offeq's" inertial stability. The many panels of solar collectors attached to its body gave "Offeq-1" an appearance something like that of shining armor, sparkling in the sun's rays, to which the collectors were constantly directed for provision of the energy necessary for its functioning.

"Offeq-1" orbited the Earth in approximately ninety minutes. The nearest point to Earth and the lowest point in its elliptic orbit (perigee) was 248 kilometers, and the furthest and highest point in its orbit (apogee) was 1,170 kilometers.

Symbolic of its uniqueness in the skies was the fact that, contrary to other satellites of the world, which move in a west-east direction, "Offeq-1" moved in the opposite direction, as if to illustrate the biblical verse "and you shall spread out to the west..."



A glimmer of glory

Mike Rogoff

"THE CITIES OF the south shall be shut up and none shall open them," wrote Jeremiah some 2,600 years ago. "And here around us," wrote the Englishman Palmer in 1871, "we saw the literal fulfilment of the dreadful curse."

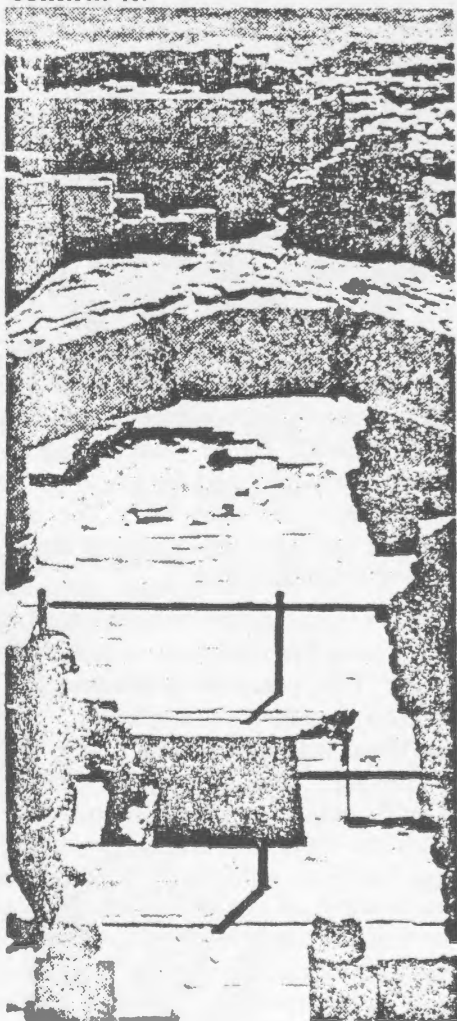
The effect on Palmer of the lonely desolation of the ruins of Avdat must have been powerful indeed. Today's visitor, an easy hour's drive south of Beersheba, and with modern conveniences everywhere at hand, feels nothing of Palmer's eerie shudder; but it is an insensitive soul that cannot recapture here some glimmer of ancient glory.

Far-ranging views to north and south, and the basin of talcum-fine wind-blown loess soil below, begin to suggest the appeal of the site for its Nabatean developers 23 centuries ago.

"A story-book people with almost magical accomplishments," rabbi-archeologist Nelson Glueck once called the Nabateans. Desert nomads turned entrepreneurs, they carved their fabulous red-rock capital at Petra, today in Jordan, and cornered the Arabian spice trade. From Petra many caravans struck north to Damascus, which came under Nabatean sway in the first century CE. Others crossed the Negev desert northwest to the ready markets of the Mediterranean world.

Avdat was one of six Nabatean cities in the Negev which served as way-stations on the vital and immensely profitable trade-routes. The Nabateans created an oasis where no spring flowed, and a cos-

mopolitan centre in the middle of nowhere. The almost egg-shell quality of the bright deep-orange potsherds which strew the site suggest a high material culture. Burial caves, a wine-press, and numerous inscriptions in the unique Nabatean script reinforce this impression. The systems of water and land conservation confirm it.



(W. Braun)

part of the high ridge are an excellently-preserved tower, and a residential quarter with stone arches and water channels, the skeletal remains of the once-majestic *pax Romana*.

THE CHRISTIANIZATION of the Roman Empire in the fourth century CE gave a new lease of life to the cities of the south. Some of the old trade routes were revived, and from the new capital at Byzantium, Christian zeal swirled and eddied into every remote corner of the realm. Monasteries flourished, fine churches were built, and desert cliffs became pocked with the cave-dwellings of pious hermits.

By the sixth century, the combined motives of economics, empire and faith brought Byzantine Avdat to the height of its new golden age. Industry and commerce revived. The stout defensive wall seen today surrounded the huge acropolis, a sanctuary for all citizens in time of danger. Two fine churches, a monastery, a chapel and a marble baptistry are simply the most prominent Christian landmarks.

Like the Nabateans before them, the Byzantines knew that only careful and clever techniques of water conservation would allow them to conquer the desert. The Nabateans had bequeathed them a system virtually intact. The Byzantines were not slow to reactivate and refine it.

The Nabateans and Byzantines raised desert agriculture to new levels, but they were not the first to tame the region. The eighth century BCE Judean king Uzziah “built towers in the wilderness and hewed out many cisterns... and he loved husbandry.” (II Chron. 26).



Trajan, 98-117

When the Roman Emperor Trajan defeated the Nabateans in 106 CE, Avdat's very *raison d'être* was undermined. Gone was the spice-route prosperity and the sense of the Negev as Nabatean turf. The city limped on for a few decades more, and was abandoned.

Its revival more than a century later was for different reasons entirely. The spice-routes had been deflected north to Damascus, and northwest from Arabia along the Euphrates and through Palmyra. The Negev was part of the new Roman province of Arabia, an ill-defined region vulnerable to periodic incursions of desert tribes. Avdat became a frontier fort of the Roman *limites* designed to bring definition and authority to the Empire's southern underbelly. On the southern

"EVERY SIGN of human industry was there," further wrote the Victorian Palmer, "but only the empty names and stone skeletons of civilization remained to tell of what the country once had been." King Uziah's latter-day descendants have reversed the curse. For 30 years now, the experimental farm of Hebrew University botanist, the late Professor Evenari, has flourished below Avdat.

Evenari cleared and repaired the ancient irrigation channels, ploughed the ancient fields with old-fashioned Beduin wooden ploughs, sowed, and waited for rain. The result is a desert garden of grains, vines and olive-groves; of peach, pistachio and a range of other unexpected crops. "And they shall say," proclaimed the Prophet Ezekiel, "this land that was desolate is become like the Garden of Eden." The ancient genius has been vindicated.



Bronze Nabataean coin minted by Aretas IV, King of the Nabataeans (9 BCE-40 CE).

Obverse: twin portraits of Aretas and his wife Shakilat, looking to the right.

Reverse: double cornucopia, crossed at its base. Between the horns, the inscription in Aramaic Nabataean, easily readable in Hebrew: חרתת/שקילת (ARETAS/SHAKI/LAT).

The cornucopia symbolized economic prosperity. This motif, taken from Greek art, also appears on Hebrew coins of roughly the same period, Hasmonaean and Herodian.



Map of Israel on 10-Agora Coin?

JERUSALEM (JPFS) — In ancient times coins were used to make political statements, but only someone with a “wild imagination” would see in the outline of Israel’s 10-*agora* coin a map of the Land of Israel, the country’s leading numismatist said this week.

Professor Ya'acov Meshorer, who heads the antiquities section of the Israel Museum, explained that the coin, which PLO head Yasser Arafat displayed at last JUNE's U.N. Security Council session in Geneva as "proof" that Israel aspired to extend its borders from the Nile to the Euphrates, was patterned after a coin issued by Mattathias Antigonus in Second Temple times.

"It was decided to make a replica of a menorah," Meshorer said, "and the only coin bearing the image of a menorah was issued in 37 B.C.E., during the siege of Jerusalem in Herod's battle against the Hasmoneans."

Until then it was forbidden to depict the menorah on coins, but it was evidently allowed under the pressure of political events. The designers of the original coin apparently wished to show that the Temple itself was being threatened.

Meshorer also noted that this image of the menorah was one of the few which we have from Temple times. Most ancient depictions of the menorah come from the Byzantine period, he added.

In any case, Meshorer said, the original coin was in very bad condition and Natan Karp, the artist who designed the modern coin, utilized its general contour as part of the design.



G R E A T E R N E W Y O R K N U M I S M A T I C C O N V E N T I O N



11th ANNUAL
FALL MEETING
SEPT. 5, 6, 7, & 8, 1990
OMNI PARK CENTRAL HOTEL
7th Ave. & 56th St. New York City

HELD SIMULTANEOUSLY WITH THE
AMERICAN ISRAEL NUMISMATIC ASSOCIATION CONVENTION

ATTEND THE BEST IN
THE BIG APPLE
THREE GREAT AUCTIONS

U.S. & FOREIGN: *Stack's* - SEPT. 5, & 6 - 6:30 PM
ANCIENTS AUCTION: EMPIRE COINS, INC. - SEPT. 7 - 10AM
MEDALS/EXONUMIA: COLLECTORS' AUCTIONS - SEPT. 7 - 3PM
SEPT. 8 - 12N

CONVENTION FEATURES:

U. S. - FOREIGN - ANCIENTS ARCADE - MEDALS/EXONUMIA HALL
CLUB MEETINGS - FREE NUMISMATIC NEWSPAPERS - LITERATURE - EXHIBITS
YOUNG NUMISMATISTS LED BY LARRY GENTLE, SR.
DEALER TO DEALER - 10:00 AM WED. SEPT. 5

PUBLIC HOURS:-

WEDNESDAY, SEPT. 5 - 2:00 PM TO 7:00 PM
THURSDAY, SEPT. 6 - 10:00 AM TO 7:00 PM
FRIDAY, SEPT. 7 - 10:00 AM TO 7:00 PM
SATURDAY, SEPT. 8 - 10:00 AM TO 5:30 PM
FREE ADMISSION AND FREE SHEKEL
TO ALL REGISTERED VISITORS

SPECIAL CONVENTION RATES AT HOTEL
FOR INFORMATION & RESERVATION FORMS

Moe Weinschal

P.O. BOX 277
ROCKAWAY PARK, NY 11694-0277
(718) 634 9266

EXCLUSIVE TRAVEL AGENCY: M & M WORLD TRAVEL,
PAUL WHITNAH - CALL 1 800 284 8215

Public Auction...

The best way to sell a collection of rare coins. And Stack's is the best auctioneer for selling rare coins.

- STACK'S has successfully conducted Auction Sales for over 50 years.
- STACK'S has the most active mailing list of rare coin buyers. In fact, thousands of prospective buyers receive catalogues for each sale.
- STACK'S catalogues have set a standard of quality and presentation unexcelled by any other auctioneer.
- STACK'S conducts its Public Auction Sales in New York City—"The Coin Capital of the World."
- STACK'S offers you at least eight different sales dates throughout each year.
- STACK'S offers you the most active auction program in America.

If you are thinking of selling... think of Stack's.

Contact: Harvey Stack, Norman Stack or Lawrence Stack



123 West 57th Street, New York, N.Y. 10019
(212) 582-2580

America's Oldest and Largest Rare Coin Dealer